



The Saint Vincent *Journal*

Solemn Blessing Of Coadjutor Archabbot Denis

Archabbot Denis lies prostrate before the altar during the chanting of the Seven Penitential Psalms and the Litany of the Saints.

Saint Vincent College, Vol. 59 - No. 6
Baltimore, Pa. - Dec. 1, 1949





WITH SMOKERS WHO KNOW...IT'S

Camels for Mildness

Yes, Camels are SO MILD that in a coast-to-coast test of hundreds of men and women who smoked Camels — and *only* Camels — for 30 consecutive days, noted throat specialists, making weekly examinations, reported



NOT ONE SINGLE CASE OF THROAT IRRITATION DUE TO SMOKING CAMELS!

New Spiritual Leader



Archabbot Denis, Pictured in Full Pontifical Garb, Imparts His Solemn Blessing at the Conclusion of the Three-Hour Services.

Archabbot Denis Solemnly Blessed As Coadjutor Of St. Vincent

Coadjutor Bishop Dearden Officiates; Bishop Boyle in Cappa Magna at Throne

The pealing of joyous bells broke forth from the towers of the Archabbey shortly after noon Friday, November 25, to signify that the Rt. Rev. Denis Omer Strittmatter, O.S.B., D.D., had been enthroned as its Coadjutor Archabbot by Coadjutor Bishop John F. Dearden, S.T.D., of Pittsburgh, at the conclusion of three hours of most impressive rites performed in the Solemn Blessing of an Abbot.

With the church filled to overflowing, and many unable to gain admission, nine bishops, eighteen abbots and twenty monsignori joined with nearly four hundred priests, over a hundred nuns and hundreds of men and women in paying tribute to the new spiritual leader of America's oldest Benedictine monastery.

Colorful Procession

The ceremonies began promptly at 9:40 A.M. with an indoor procession from the Archabbey Chapter Room through the corridors of the cloister to the Archabbey Church. Because of the inclemency of the weather, the originally planned outdoor procession could not be held.

The ecclesiastical masters of ceremonies led the procession, or "accessus," dressed in their Benedictine habits over which white linen surplices extended to the waist. They were followed by the 4th Degree Color Corps of the Knights of Columbus arrayed in formal dress with capes over their shoulders and swords of silver at their side.

Coadjutor Archabbot First

Walking next was Coadjutor Archabbot Denis Omer Strittmatter, wearing the simple black robes of a Benedictine monk over which was a white rochet reaching to the waist. This was

trimmed with rich lace and its cuffs were adorned with red silk. On his shoulders was the black mantelletta which extended to the waist. Covering his head was a black biretta surmounted with a black silken pompom, while beneath his habit his legs were encased in white and gold buskins and slippers of similar decoration were on his feet. Accompanying Archabbot Denis were the two assistant Abbots who were to present him for the archiabbatial blessing, Rt. Rev. Lawrence Vohs of St. Bede's Abbey, Peru, Ill., and Rt. Rev. Cuthbert McDonald of St. Benedict's Abbey, Atchison, Kansas, wearing robes similar to Archabbot Denis but with gold pectoral crosses upon their breasts.

They were followed by the Benedictine priests of St. Vincent Archabbey garbed in their long black cucullas with flowing sleeves. From the hood or cowl 72 pleats extended to the ground in commemoration of the 72 chapters of the Rule of St. Benedict. Other branches of the monastic family followed: clerics, novices, brothers, and brother novices, all in black.

The somber tone of the monastic family's dress was then broken by the appearance of two acolytes carrying lighted candles and wearing white linen surplices over their black habits. They were followed in turn by students of St. Vincent Seminary similarly attired, but with black birettas upon their heads.

Procession To Archabbey Church



Archabbot Denis (top) accompanied by Abbot Lawrence and Abbot Cuthbert head "accessus" from the monastery to the Church for the Blessing ceremonies. Bishop Ivancho of the Greek rite is with his chaplain, Father Adrian. Bishop Dearden walks with Father Frederick, brother of the new Archabbot. Abbot Ambrose (center) with Father Eric, and Bishop Leech with Father Quentin in procession. Msgr. Mattingly (bottom) of Columbus is pictured among the monsignori. Archabbot Alfred among the Abbots with his chaplains, Father Vitus and Father Donald.

Members of various religious orders serving in the diocese of Pittsburgh and elsewhere came next in their brown and black habits. Priests of various dioceses throughout the country followed these in black cassocks, white surplices and with heads covered by black birettas.

Prelates in Purple Robes

The colorful purple robes of twenty monsignori broke the pattern of

black and white as they approached in purple cassocks over which they wore white rochets with lace and red cuffs. Upon the rochet a long, flowing purple mantelletta extended to the knees, while upon their heads the black biretta was highlighted by a silken purple pompom that glistened in the light.

Coming from ten American dioceses, these Domestic Prelates of the Holy See represented Washing-

ton, Harrisburg, Columbus, Covington, Youngstown, Steubenville, Altoona, Richmond, Cleveland and Pittsburgh.

Noted among them was Rt. Rev. Msgr. Howard J. Carroll, executive secretary of the National Catholic Welfare Conference and representative of the American bishops in the Nation's Capital.

Benedictine Abbots

One of the largest gatherings of American Abbots followed the Benedictine Priors of independent priories who had come from Washington and Wisconsin. The eighteen abbots were dressed in black robes, with white lace rochets trimmed with red cuffs. Over their rochets they wore the black mantelletta and carried gold pectoral crosses upon their breasts. All of them, except Abbot Vincent Taylor of Belmont Abbey, North Carolina, and Abbot Boniface Seng of Cullman, Alabama, had black birettas. Abbot Vincent by virtue of his rank of Abbot Nullius wore a purple biretta, as did Abbot Boniface who had been granted this privilege by Pope Pius XII a few years ago.

Bishops in Colorful Robes

Nine bishops accompanied by their chaplains or assistants brought up the rear of the procession. Seven of these came first in their purple cassocks and mantellettas, with purple birettas upon their heads and gold crosses upon their breast.

Among these were Bishop George L. Leech of Harrisburg; Bishop William T. Mulloy of Covington, Ky.; Bishop Michael J. Ready of Columbus; Bishop John K. Mussio of Steubenville; Bishop Daniel Ivancho of the Greek Rite diocese of Pittsburgh who was attired in the traditional garb of an Eastern Rite bishop; and Auxiliary Bishop Edward P. McManaman of Erie. Bishop James A. McFadden of Youngstown entered the sanctuary shortly after the services had begun.

Bishop John J. Swint of Wheeling and Bishop Peter L. Ireton of Richmond, Va., were prevented at the last moment from attending the services, as were Abbot Ignatius Esser of Indiana and Abbot Sylvester M. Killeen of Wisconsin.

Ministers of the Mass

The priests participating in the Solemn Blessing Rites and the Pontifical Mass followed the bishops. They were dressed in white and gold vestments that have been used for special occasions at St. Vincent for nearly a century. Among these was Rev. Frederick Strittmatter, O.S.B., brother of the new Archabbot, who entered the Prep School with him in 1910 and who completed his stu-

dies with him at ordination in 1923 by Bishop Hugh C. Boyle of Pittsburgh.

Coadjutor Bishop John F. Dearden of Pittsburgh followed these in the purple robes of a bishop. Bishop Dearden officiated at the blessing and offered the Pontifical Mass.

Last came the venerable Bishop Boyle, a student at St. Vincent College from 1888 to 1898, who was dressed in the purple Cappa Magna or great cloak with long flowing train carried by a page. Over his shoulders he wore a cape of ermine extending to the elbows. On either side of the bishop were members of the 4th Degree Knights of Columbus Color Corps.

Grand Entry to Sanctuary

Entering the Church the procession wended its way to the sanctuary to the soul-stirring Pontifical March of Viviani. Four trumpets added to the triumphant strains of the organ's string rendition, while the augmented monastic choir of monks and seminarians rendered the moving hymn in honor of prelates of the Catholic Church, the *Ecce Sacerdos Magnus* (Behold the Great Priest).

Pausing to pray before the Blessed Sacrament for a few moments, the dignitaries went to their places in the sanctuary where the officiating prelates donned their sacred vestments for the rites that were to begin.

Bishop Dearden assumed the gold and white Mass vestments. Archabbot Denis, Abbots Lawrence and Cuthbert were vested with white and gold copes, and all, except Archabbot Denis, wore mitres upon their heads.

Takes Oath of Office

Rev. Matthew Benko then read the Apostolic Mandate permitting the blessing of Archabbot Denis by Bishop Dearden according to Pope Benedict XV's decree for the blessing of Benedictine abbots. The Coadjutor Archabbot then knelt before the Bishop and took the oath of office promising obedience to the Holy See and respect for its authority and also promising to protect the temporal possessions of the Archabbey.

Bishop Dearden then put various questions to the Archabbot, many of which had been contained in the oath of office. To all of these the Archabbot responded with a ready "I will."

Mass Offered at Two Altars

Immediately after Bishop Dearden began the Votive Mass of the Solemnity of St. Benedict at the main altar of the Church while Arch-

abbot Denis and the Assistant Abbots went to a side altar where Archabbot Denis donning the chasuble began Mass with the Bishop.

Following the Epistle the moment arrived for the prostration. With the entire congregation kneeling, the seven penitential psalms and the Litany of All Saints were chanted by the choir.

During this period the new Co-adjutor was prostrate upon the floor while the choir chanted "Remember not, O Lord, our sins..." and then prayed for "repentance and forgiveness," for "mercy and help," and for "deliverance and guidance." Further prayers followed chanted by the Bishop.

Imposition of Hands

Rising from the forty-five minute period of prostration, the Archabbot knelt before the Bishop who imposed his hands upon Archabbot Denis chanting: "Graciously hear our prayers... that he who is to-day made Abbot by the imposition of our hands, being made worthy by Thy sanctification, may remain Thy chosen one and never hereafter prove himself unworthy of Thy grace."

The Holy Rule of St. Benedict was then given to the Coadjutor by Bishop Dearden who advised him: "Receive the office of paternally providing for the Lord's flock and of caring for their souls." This Rule dates from the sixth century and has guided Benedictine abbots and monks as a constitution or way of life for fourteen centuries.

Pastoral Staff and Ring

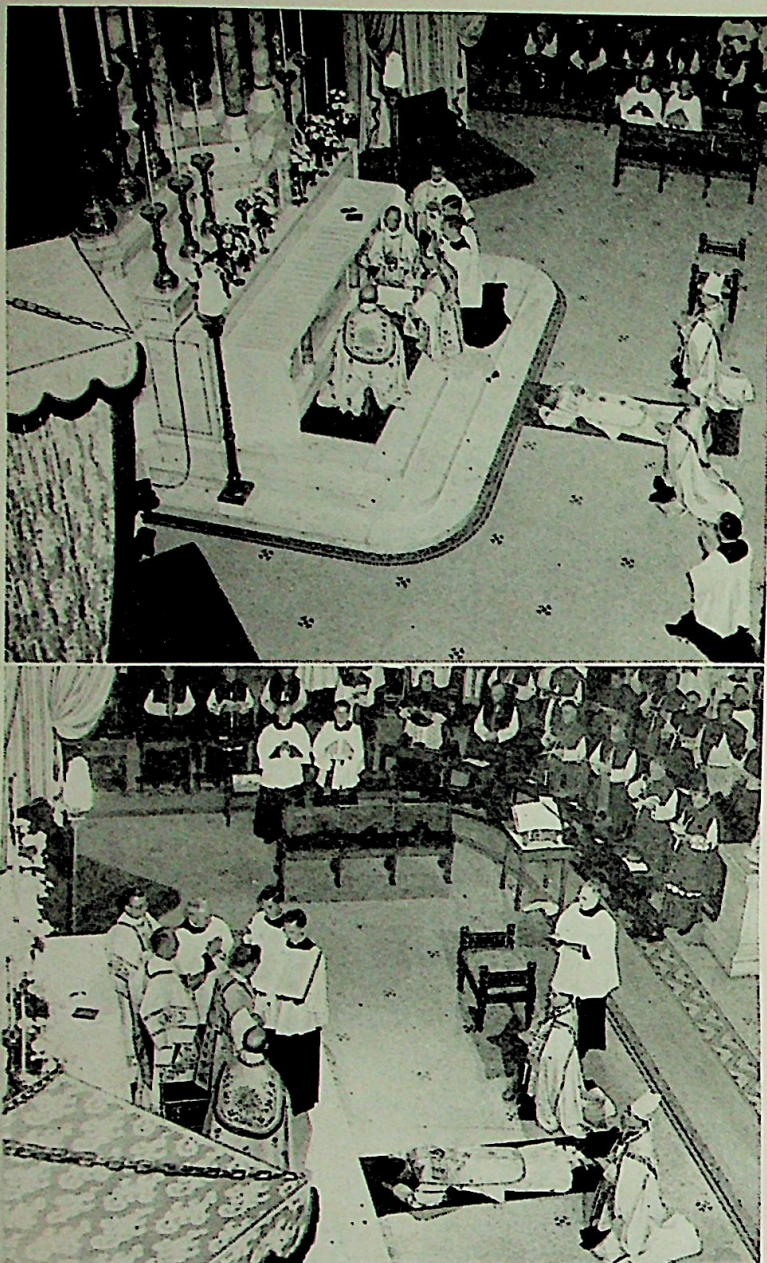
The symbol of pastoral rule was next placed in the hands of the Archabbot by Bishop Dearden who admonished the Archabbot as he handed over the golden crozier: "Receive the staff of the pastoral office and carry it before the flock entrusted to you, that in correcting vices you may be lovingly severe, and when you are angered be mindful of mercy."

Then the archiabbatial ring was placed on the new Archabbot's right hand while Bishop Dearden said: "Receive the ring, the symbol of fidelity, that adorned with an unspotted faith you keep inviolate the spouse of God, namely His Holy Church."

Archabbot Denis will wear two rings of office: one which he uses when offering pontifical Mass is quite large and is able to be worn over the prelatial gloves, while the other is worn daily. This latter ring is considerably smaller in circumference, and its precious stone also is smaller. Both rings and also Archabbot Denis's pectoral cross



Entering (top) the sanctuary of the Archabbey Church Bishop Dearden and Archabbot Denis kneel in prayer before vesting for the ceremonies. Bishop Dearden (center left) receives the mitre from Father Otto, master of ceremonies, seated on the faldstool before the altar, while Father Wolfgang leads Archabbot Denis and the Assistant Abbots vested for the services to the center of the sanctuary. Father Matthew (center right) reads the Apostolic Mandate of the Holy See for the Blessing. Archabbot Denis (bottom left) reads his Oath of Office kneeling before Bishop Dearden, after which (bottom right) Bishop Dearden interrogates the Archabbot.



Bishop Dearden (top) kneels at the altar while Archabbot Denis is prostrate during the chanting of the Seven Penitential Psalms of the Old Testament and the Litany of the Saints. With Archabbot Denis (bottom) still prostrate Bishop Dearden rises and chants "bestow the gift of Thy grace upon this Thy servant..."

are gifts of his aged parents, Mr. and Mrs. Paul A. Strittmatter of Hastings, Pa.

Sermon by Virginia Prelate

The services were then interrupted while Monsignor Edward L. Stephens, V.F., LL.B., pastor of St. Mary's Church, Alexandria, Va., and a personal friend for a generation of Archabbot Denis, delivered the festive sermon.

After the offertory prayer, a remnant of medieval fief or tribute was enacted when six priests followed the Coadjutor in procession to Bishop Dearden who sat before the altar. Here Archabbot Denis received the gifts which these priests

carried, two lighted candles, two loaves of St. Vincent bread beautifully wrapped in gold and silver, and two gold and silver casks of wine, which he in turn presented to Bishop Dearden.

Both prelates then continued Mass at their respective altars until the Communion period, when Archabbot Denis received Holy Communion from the Bishop.

Immediately after Bishop Dearden had imparted the solemn blessing at the close of Mass, he placed a golden thread mitre upon Archabbot Denis's head praying: "We place, O Lord, on the head of this Thy servant, the Abbot, the helmet of protection and salvation, so that

American Hierarchy at Blessing

Most Rev. Hugh C. Boyle, D.D., L.H.D., Bishop of Pittsburgh.
 Most Rev. James A. McFadden, S.T.D., LL.D., Bishop of Youngstown, O.
 Most Rev. George L. Leech, D.D., J.C.D., LL.D., Bishop of Harrisburg.
 Most Rev. William T. Mulloy, D.D., Bishop of Covington, Kentucky.
 Most Rev. Michael J. Ready, D.D., LL.D., Bishop of Columbus, Ohio.
 Most Rev. John K. Mussio, J.C.D., Bishop of Steubenville, Ohio.
 Most Rev. Daniel Ivancho, D.D., Titular Bishop of Europus and Apostolic Exarch of the Greek Rite Diocese of Pittsburgh.
 Most Rev. John F. Dearden, S.T.D., LL.D., Titular Bishop of Sarepta and Coadjutor Bishop of Pittsburgh.
 Most Rev. Edward P. McManaman, S.T.D., Auxiliary Bishop of Erie.

his face being adorned and his head armed with horns of both Testaments, he may appear terrible to the enemies of truth..."

Continuing the references to the Old Testament in the ceremony of encasing the Archabbot's hands with white and gold silken gloves, Bishop Dearden prayed that just as Jacob covered his hands with the skins of young goats to appear young and obtain the paternal blessing, so also the new Archabbot might through his purity of life deserve to obtain similar blessing of Almighty God.

Archabbot Seated Upon Throne

During the services two thrones were in the sanctuary. One to the left of the altar was occupied by Bishop Boyle, the other at the right remained empty. Taking the Coadjutor by the arm Bishop Dearden led him to the raised throne adorned with white and gold trappings, and placing him upon the throne chair handed Archabbot Denis the crozier, saying: "Receive the full and free power of governing this monastery and its community and all things that are known to belong to its jurisdiction, both internal and external, spiritual and temporal."

This gesture and these words marked the final handing over of the archiabbatial power to Archabbot Denis. Then Bishop Dearden intoned the *Te Deum Laudamus*, the Catholic Church's most solemn hymn of thanksgiving, which was taken up by all of the clergy present.

Blessing of People

During the singing of the *Te Deum* Archabbot Denis clothed with the golden mitre, and wearing the white and gold Mass vestments, went through the center aisle of the Church carrying his crozier in his left hand and blessing the people with his right.

He paused at the first seat outside of the sanctuary to bestow his first archiabbatial blessing upon his parents who had just finished watch-

ing their son raised to the highest position in the Benedictine Order. Tears of joy trickled down the cheeks of Mr. and Mrs. Paul A. Strittmatter, who just a month ago observed the 60th anniversary of their marriage, as their son raised his hand in benediction over them.

Continuing down the Church accompanied by the Assistant Abbots wearing white mitres, he bestowed his blessing as he proceeded. Returning to the sanctuary he again assumed his seat on the throne at the right of the altar and there accepted the homage of the Benedictine monks of St. Vincent Archabbey.

Beginning with the oldest members of the community, the monks approached the throne, bowed to the Archabbot, knelt and kissed his ring. Then rising they saluted him with a kiss upon the cheek.

Solemn Blessing of Congregation

After this gesture of obedience and loyalty had been completed, Bishop Dearden and Archabbot Denis ascended the steps of the altar. Standing at the middle of the altar, with Bishop Dearden to his right, Archabbot Denis solemnly imparted the blessing to the entire congregation, holding the crozier in his left hand and raising his right hand in benediction: "May the Almighty God bless you, the Father and the Son and the Holy Spirit."

Then turning to Bishop Dearden, Archabbot Denis knelt still clothed in the full robes of his new office and chanted "Ad multos annos" (Long Life!). Whereupon Bishop Dearden approached him and gave him the Kiss of Peace as did the two Assistant Abbots who had presented him for the new dignity.

After retiring to the side altar to read the closing prayers of the Mass, Archabbot Denis and the other ministers removed their sacred vestments, and as the procession reformed, followed the colorful array of dignitaries out of the Church to complete the ceremonies of the Blessing.

Solemn Blessing of Rt. Rev. Denis Strittmatter, O.S.B., D.D. as Coadjutor Archabbot of St. Vincent Archabbey and College

Solemn Pontifical Mass

Presiding: Most Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh, at the Throne in Cappa Magna.

Celebrant: Most Rev. John Francis Dearden, S.T.D., Coadjutor Bishop of Pittsburgh, celebrant of the Mass at the faldstool.

Assistant Abbots to Archabbot Denis:

Rt. Rev. Lawrence Vohs, Abbot of St. Bede Abbey, Peru, Illinois.

Rt. Rev. Cuthbert McDonald, Abbot of St. Benedict's Abbey, Atchison, Kansas.

Sermon: Rt. Rev. Msgr. Edward L. Stephens, rector, St. Mary's Church, Alexandria, Va.

Assistant Priest: Rev. Frederick Strittmatter, St. Vincent Archabbey.

Deacon: Rev. Gregory McAtee, pastor, St. Benedict's Church, Canton, Ohio.

Subdeacon: Rev. Benno Brink, director of the Benedictine Mission Band, Latrobe, Pa.

Chaplains to Bishop Boyle:

Very Rev. Celestine Huber, prior, St. Vincent Archabbey.

Rev. Matthias Auer, pastor, St. Benedict's Church, Covington, Ky.

Bearers of the Gifts:

Candles.....Rev. Urban Lux, director, James Barry-Robinson Home, Norfolk, Va.

Rev. Blase Strittmatter, St. Vincent Archabbey.

Bread.....Rev. Edmund R. Cuneo, dean and vice-president, St. Vincent College.

Rev. Egbert Donovan, headmaster, St. Vincent Preparatory School.

Wine.....Rev. Maximilian Duman, associate professor, St. Vincent College.

Rev. Edwin P. Bender, curate, St. Boniface Church, N.S., Pittsburgh, Pa.

Notary: Rev. Matthew Benko, St. Vincent Archabbey.

Masters of Ceremonies:

Rev. Otto Wendell, St. Vincent Seminary.

Very Rev. John Nepomucene Hruza, St. Vincent Seminary.

Rev. Wolfgang Frey, chaplain, Kaul Memorial Hospital, St. Marys, Pa.

Fr. Colin Maher, St. Vincent Archabbey.

Right Reverend Abbots at Blessing of Archabbot Denis, O.S.B., D.D.

Rt. Rev. Alfred Koch, O.S.B., S.T.D., Archabbot of St. Vincent Archabbey.

Rt. Rev. Gerald Benkert, O.S.B., Marmion Abbey, Aurora, Illinois.

Rt. Rev. Mark Braun, O.S.B., President of the American-Cassinese Congregation, St. Gregory's Abbey, Shawnee, Oklahoma.

Rt. Rev. Charles V. Coriston, O.S.B., St. Paul's Abbey, Newton, N.J.

Rt. Rev. Alcuin Deutsch, O.S.B., St. John's Abbey, Collegeville, Minn.

Rt. Rev. Bertrand Dolan, O.S.B., St. Anselm's Abbey, Manchester, N.H.

Rt. Rev. Stanislaus F. Gmuca, O.S.B., retired abbot of St. Andrew's Abbey, Cleveland, Ohio, now pastor of St. Mathias Church, Natrona, Pa.

Rt. Rev. Wulstan Knowles, O.S.B., St. Benedict's Abbey, Fort Augustus, Scotland.

Rt. Rev. Theodore G. Kojis, O.S.B., St. Andrew's Abbey, Cleveland, Ohio.

Rt. Rev. Cuthbert McDonald, O.S.B., St. Benedict's Abbey, Atchison, Kansas.

Rt. Rev. Patrick M. O'Brien, O.S.B., St. Mary's Abbey, Newark, N.J.

Rt. Rev. Ambrose Ondrak, O.S.B., St. Procopius Abbey, Lisle, Illinois.

Rt. Rev. Stephen Schappler, O.S.B., Conception Abbey, Conception, Mo.

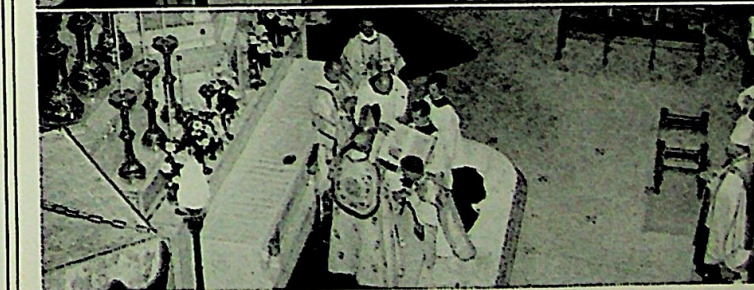
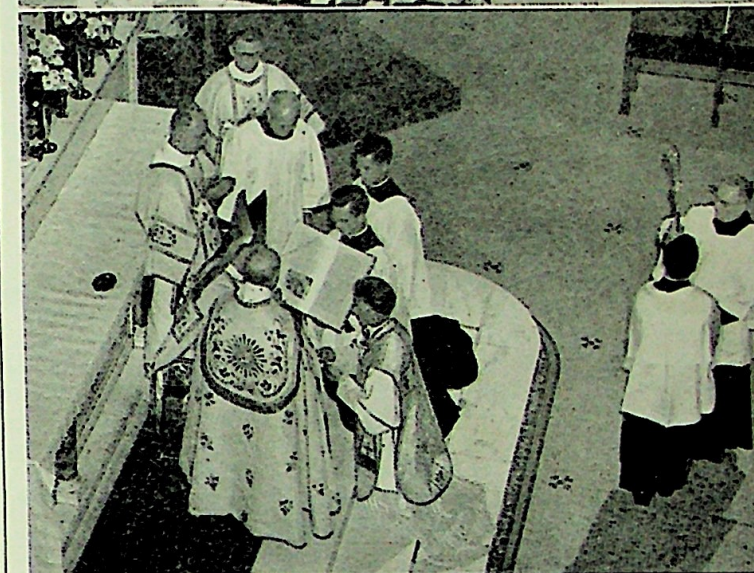
Rt. Rev. Leonard Schwinn, O.S.B., Holy Cross Abbey, Canon City, Colo.

Rt. Rev. Boniface Seng, O.S.B., St. Bernard's Abbey, Cullman, Alabama.

Rt. Rev. Vincent G. Taylor, O.S.B., Belmont Abbey, Belmont, N.C.

Rt. Rev. Columban Thuis, O.S.B., President of the Swiss-American Benedictine Congregation, St. Joseph's Abbey, St. Benedict, Louisiana.

Rt. Rev. Lawrence Vohs, O.S.B., St. Bede Abbey, Peru, Illinois.



"Made Abbot by the imposition of our hands..."
 "Receive the Rule handed down by the Holy Fathers..."
 "Receive the staff of the pastoral office..."
 "Receive the ring, the symbol of fidelity..."

Sermon Given at the Solemn Blessing of Archabbot Denis

BY RT. REV. MSGR. EDWARD L. STEPHENS, V.F., LL.B.
Pastor, St. Mary's Church, Alexandria, Va.

*"Behold how good and how pleasant it is for brethren
to dwell together in unity."* PSALM 132.

St. Benedict, Patriarch of the Monks of the West, was born in Nursia in Umbria when the social and moral life of Rome had reached an exceedingly low state. Shocked at the paganism and immorality of the Roman youth, Benedict took flight from this moral and spiritual plague at the age of twenty-one. In the year 501, we find him turning his back on the sordid foulness of the greatest city in the world to find peace and solitude with God in the life of a hermit. His quest was God alone. His desire was to do the will of God above all things. He had been blessed with a true sense of values: the will of God as opposed to the selfish, indulgent will of man—and the prospects of eternity as opposed to the fleeting brevity of time. He chose the values that he found deep-seated in the Divine Will and the happiness that abides in eternal union with Almighty God.

He was soon followed into his solitude by other youths who would adopt his way of life. Thus commenced the great Benedictine Order. At sixty-three he had finished writing his Rule, he had established Subiaco and Montecassino, the cradle of western monasticism. His works well established, he died in 547. In his life, to quote Father Hugh Dimond, he had "crystallized a new spirituality" in the formation of his Rule. Through its influence, which was without bounds of countries, or nationalities, he swept Western Europe, and captivated into the Divine embrace.

Benedict Guided by the Holy Spirit

The impulse that drove him from his friends, and society and fortune was clearly sparked by the Holy Ghost. Otherwise this Rule which he wrote, and the life which he patterned for the glory of God and the salvation of souls would not have endured in fruitfulness during these past fourteen hundred years. Clearly the Holy Ghost must have directed the results which have been so continuous and of such immeasurable value in Christianizing half of the then civilized world. Perhaps no time since Pentecost, when the Holy Ghost descended upon the Apostles, has the Holy Spirit given any movement within the Church the impetus, the vitality, the spiritual mobility with which Benedict and his followers were endowed.



Having placed the mitre upon Archabbot Denis' head and the prelatial gloves upon his hands, Bishop Dearden rises and leads the Archabbot to his throne.

It is interesting to all, and especially to the Sons of St. Benedict, to contemplate the fact that Benedict did not set out to be the founder or the general of a new order. He was too humble, too sensible and too wise to assume such a role for himself. But the way of Divine Providence is not the way of finite man. Almighty God had his own plans. In the course of events, Benedict of Nursia, through his Rule did become the general of a mighty spiritual army of countless thousands who sought intimate union with God. He became the founder of a great movement that gave to the Church the Benedictine Order. As many as 30,000 monasteries lived under his Rule, each house autonomous, before the devastating fury of the Reformation pillaged and destroyed them.

Monasticism suffered and had its scourging and passion with the Mystical Body of Christ. It was crushed and bruised and retarded as was the Church. It appeared, perhaps at times, dormant or dying in many grey, sorrowful twilights even as did the Church. However, like the Church, it was only gathering strength, planning new campaigns, and developing greater spiritual energies to be used in greater spiritual efforts. It was only resting, while it ministered in darkness, waiting for the resurrection, even as the Church did in the catacombs. It could not but live, for it was in all its members, informed by the Holy Spirit.

Benedictines Have A Glorious History of Influence

This virile and spiritual young order had cleared the forests and made them into lush fertile meadows; it had drained the swamplands and converted them into wholesome farms; it had domesticated the wild animal; it had converted brutal, savage human nature into a docile disciple of the Supernatural. It had penetrated and plumped the depths of human souls and drained them of their foulness and filled them with the waters of Divine Refreshment. It had raised labor from the status of serfdom to free and honorable toil. It had established the communal form of government to replace the family or tribal system.

It had carried the torch of Christianity through the darkness of northwestern Europe. It had established innumerable institutions of learning and piety. Great secular schools existing in Europe today may trace their origin to the Monks of the West. And even Oxford, though not founded by the Monks, felt, and was enriched by, the spirit of St. Benedict. It had preserved and interpreted the writings of the ancient Greeks and Romans. It had saved for countless generations a knowledge of the culture of Rome and of Greece. It had given the Church over twenty Popes—hundreds of Archbishops and Bishops, countless holy priests and lay brothers, and saints without number. It had taught and lived the virtue of charity; it had been generous and helpful to those who were hungry and without shelter and oppressed.

That the Rule of St. Benedict was divinely inspired cannot be doubted when we remember that while all of these monasteries were independent each in itself, they were still united in spirit, vitalized and motivated not by a general or a provincial—but by a Rule that was written by St. Benedict in the presence of Almighty God.

Benedictine Work Is Prayer

The Benedictine system was not founded to do any one particular work to the exclusion of other tasks. Its work was not to be exclusively teaching, waging crusades, or social reform. Its work, in the mind of St. Benedict, was to be prayer, spiritual reading, and the tasks necessary for the maintenance of the monastery. Not bound by any particular endeavor, its efforts and its plans became as elastic and as adaptable as the needs of the Church required.

This being the fact, it is not surprising that a little more than a century ago, Boniface Wimmer, Monk of Metten, caught the flaming torch of Benedict and brought it into the rough pioneering countryside of Western Pennsylvania. Here Catholics were comparatively few and scattered — here priests were sorely needed to minister to those early Catholics.

The Rule of St. Benedict could no more be confined to one country or continent than the brilliant light of the evening star may be restrained with the boundaries of a state or of a nation.



Bishop Dearden enthrones the Archabbot, who then goes through the Church giving his archiabbatial blessing.

Archabbot Boniface and His Work

Here, Boniface Wimmer, and his monks, few in number but strong in zeal and in faith, with the indomitable will to glorify God—made their early, humble beginnings. They chose this site of high and glorious command for their monastery. It had formerly been a mission of the Franciscan Fathers under the patronage of St. Vincent. These early followers of St. Benedict covered the surrounding country in their missionary work. They founded and staffed numerous missions—many of which today are great, flourishing parishes. They brought Bethlehem and Calvary to this rugged country—for the comfort and security of souls and for the honor and glory of God. No one but God will ever know the full measure of sacrifice, heartaches, difficulties and impoverishment that must have been theirs in the morning of Benedictine life here in America. None but God will ever know the effort expended, nor the love that dwelt in their souls—and none but God may ever be able to weigh the measure of blessings that they have poured out upon America.

They accomplished a monumental missionary task in this section and they rendered a service of immeasurable value to the Church of Christ in America. They built their monastery while they established new missions. They tilled the fields and cultivated the hillsides. They educated their own monastic students and planned and organized a seminary for the education of diocesan priests.

In addition they developed a college for secular students which today enjoys the highest scholastic rating. It is a college of finest discipline and of solid Christian scholarship. Here young men imbibe Christian philosophy that learning to live well they may know how to die well.

In the establishment of parishes, in the erection of monastery and seminary, in the business of running a college, the monks of St. Vincent have truly fulfilled the ideal of St. Benedict—A School of Service to Christ.

St. Vincent A Strong Spiritual Force in America

St. Vincent has not only rendered a great service to the Church in America but she has enriched, without measure, the spiritual life of America. Her efforts have made themselves felt in the thousands of communities into which her graduates have returned to take up their life's work. Over and above this, consider the tremendous spiritual force which St. Vincent has contributed to the spirituality of the nation in the over one thousand priests ordained here and now bringing to bear the influence of that training in the hundreds of parishes and communities in which they labor.

The abbots and monks of St. Vincent have done their work generously and well. From Boniface to Alfred, they have planned and labored with an effectiveness that is felt not only in this community and in its allied institutions, but also in the many monasteries, scattered over the United States, which call St. Vincent "Mother."

Archabbot Alfred A True Benedictine

The present gracious and zealous Father Archabbot Alfred, during his long years as Father of this house has had—like his predecessors, many trying and vexing problems to deal with. His duties have been heavy and exacting. Nor were these made any easier by the problems presented to him during a world war and the conditions that arose after hostilities had ceased. Yet in all these trying times, Father Archabbot Alfred not only kept his monastery on an even keel, but rejoiced with his monks in seeing this venerable institution make marked and steady progress both in spiritualities and materialities. His work has been hard and the day has been long and the body has grown weary. He has hewn close to the ideals of St. Benedict. He has held the flaming torch of Faith high for others to see and to follow. And now he is tired; and with the true wisdom and humility of a good monk, he has called for a younger brother to help him in the administration of this monastic family "that in all things God may be glorified."

The Holy Father has graciously granted his request for a coadjutor archabbot. You, the monks of St. Vincent, have chosen Father Denis Strittmatter. You, indeed, have chosen wisely. He is a monk who by training is well seasoned. He is young enough to assume the heavy responsibilities that will come to him. He comes to the office of coadjutor archabbot exceedingly well equipped. His soul has been fashioned and his faith nurtured first in the most important of schools—an exemplary Catholic home; and then in the classrooms, the novitiate and the cloisters of this monastery. He has taught in your schools; he has labored in your parishes; and he has spent the greater part of his priesthood in the apostolate of the negro in St. Emma's Military School at Rock Castle, Virginia. More recently you have known him in his labors here in the monastery.

Tribute To Archabbot Denis

By nature, Father Denis is a quiet man. He is a man of few words. What he may lack in words he will compensate for in constructive thinking. He plans well and then acts. His spirituality is deep and virile. He is a tireless worker. He has never learned to spare himself or to cut corners. He knows how to work hard himself and he knows how to get work done. From him you will have the leadership, the sympathetic understanding and the kindly geniality of a father.



Archabbot Denis Blesses Congregation

inability to blush, and communism, all dressed up in fancy clothes, parade in every human group seeking to destroy souls fashioned after Almighty God and redeemed by the Blood of His Divine Son.

Rights of Man Ignored

Today we behold a steady inclination toward the deification of the state and the consequent ignoring of the dignity of man, and the exclusion of Almighty God. Under the guise of social welfare a dangerous paternalism on the part of the state has been enforcing itself upon a people who are blind to its ultimate evils and only see the immediate apparent good. Such paternalism can only result in the soul of man being sacked of its God-given rights.

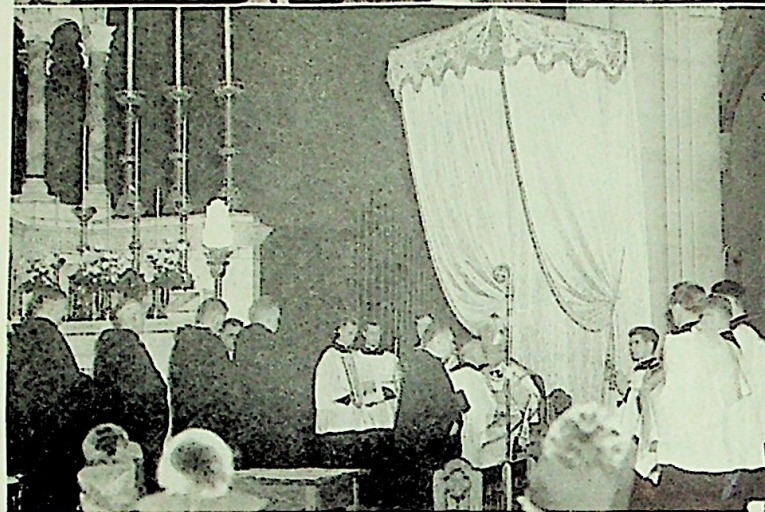
The Archabbot of this monastery, as well as all spiritual leaders and Catholic colleges, will be faced, as they never have been confronted before, with the task of supplying to the Church and to the commonwealth not only more highly trained monks, but great spiritual lay leaders. These men must be well grounded in Catholic philosophy that they may be able in every circle in which they move to advance the teachings of Christ and the application of these principles to modern problems. They must be men of unshaken faith and of dauntless courage who reckon not the cost of their folly for Christ. They must be armoured to attack and tear to shreds every immoral and pagan principle that is hurled at the mind of man.

If mighty empires have fallen into decline and ultimate ruin because of godlessness; and if mighty nations have decayed because they have either abandoned or rejected the teachings of Christ, the same can happen and will happen here in America unless the lessons of Christ are taught and lived fearlessly by an army of laymen who will be able to combat our enemies with the tireless and undaunted zeal of our enemies.

The physical equipment of this monastery is in excellent condition. Your cloisters are of sound and generous proportions. You have a magnificent Archabbey Church in which we are privileged today to witness this solemn abbatial blessing and to worship Almighty God. You have a seminary and a college. Therefore the worries of the new coadjutor archabbot will not be those which must have been a plague to those who preceded him. The new archabbot will have other problems. Perhaps his thoughts of future activities and values will parallel the thoughts that occupied Benedict at the age of twenty-one. Perhaps world conditions will hurl its challenge at his feet.

If Benedict at twenty-one looked with horror, fear and disgust upon a pagan world that was grovelling in godlessness and debauchery, so Archabbot Denis may well look out upon a world today that rivals in a more refined and polished manner the debauchery of ancient Greece and of proud and domineering Rome.

Today a subtle, pagan philosophy, dressed in the garments of modern civilization is actively engaged in poisoning the souls of men and women. Immorality, godlessness, and the sorry breaking down of fidelity and sanctity in the family life; dishonesty in high places, the lack of shame and the



Monks (top) pay homage to Archabbot. Father Otto (bottom) kisses the Archabbot's cheek in homage.

Prayer and Work

Both monk and layman must meet with the greatest courage and determination the hordes of intellectual barbarians that invade the souls of men and threaten our every Christian institution. The home, the school, the theatre, the press, and sometimes even so-called Christian pulpits have become fertile breeding grounds for those who sow the seeds of godlessness. We must employ these same agencies to accomplish the work of Christ. These barbarians of the intellect seek to destroy and pillage in the spiritual order even as did the barbarians of old in the material order. Prayer and hard work, living the Rule to the hilt, are the weapons which God has given to the monk in order that by his example and his teaching he may prepare the laity for this holy crusade.

Warm Congratulations

We offer our warmest congratulations to the monks of this historic monastery in the election of Father Denis to the archiabbatial office. Their wisdom will be justified. We congratulate Father Archabbot Alfred that his community has given to him such a capable, well equipped and congenial coadjutor. We pray, Father Archabbot Alfred, that together you may both spend many happy and fruitful years under the Rule of St. Benedict "that in all things God may be glorified" (Benedictine motto).

To Mr. and Mrs. Strittmatter, parents of Father Denis, and to their sons and daughters, and especially to Father Frederick who has labored shoulder to shoulder with the new archabbot for nineteen years, we offer our most sincere congratulations on this most happy occasion.

And to you, our friend and fellow priest, Father Archabbot Denis, we offer our most sincere congratulations and best wishes, with the prayer that God may bless you with good health, length of years, a continued sense of humor, and that he may enrich your abbatial labors with his choicest blessings.

Father Archabbot Denis—the torch is yours; hold it high.

Ad multos annos!

Gregorian Music Heard At Blessing Services

Some of the earliest sacred music of the Catholic Church was heard at the Solemn blessing of Archabbot Denis Strittmatter. Gregorian plain chant based on the ancient Greek modes was rendered during the Mass by a choir of seventy voices under the direction of Rev. Ralph Bailey and Rev. Ildephonse Wortman. Fr. Arthur Holtz was at the organ for the accompaniment.

Opening with organ and trumpets playing the "Pontifical March" of Viviani, the choir moved into the triumphant hymn in honor of the presiding prelate—"Ecce Sacerdos Magnus." As the Mass began the strains of the Gregorian "Vir Dei Benedictus" from the Mass of the Solemnity of St. Benedict were used for the Introit.

The 10th century Kyrie from the "Clemens Rector" Mass followed.

At the Gloria the choir broke into the joyous 11th century Gregorian chant from the "Deus Sempiternus." The Gradual and Alleluia followed in plain chant from the "Domine Praevenisti" of the Common of Abbots and the "Vir Dei Benedictus" of the Solemnity of St. Benedict respectively.

While Archabbot Denis was making his solemn prostration before the altar, the choir chanted the seven penitential psalms in traditional psalm tones, and then the Litany of the Saints.

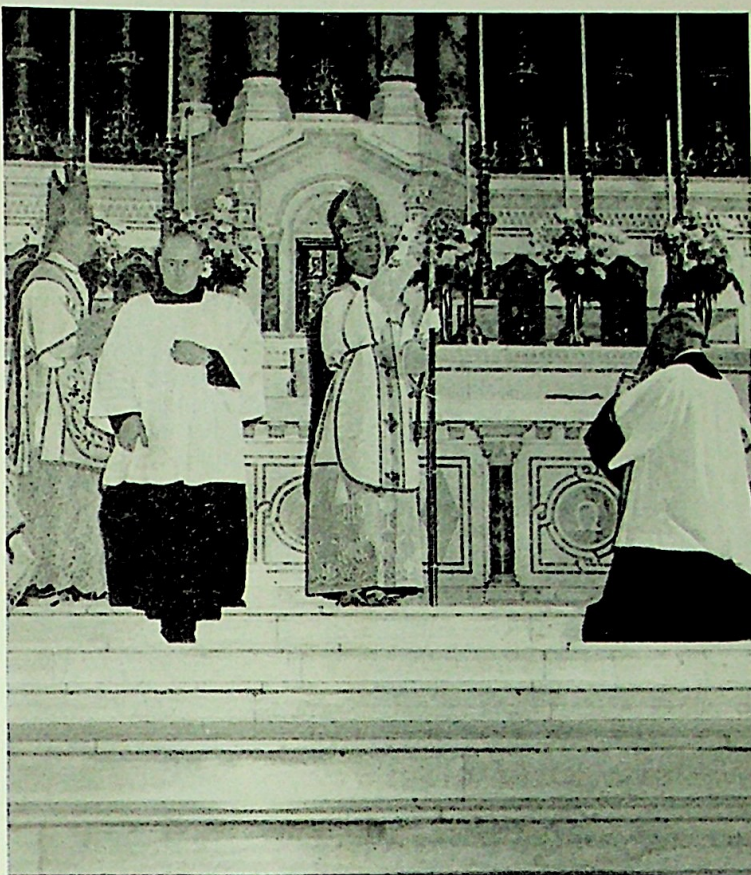
Following the sermon the choir alternated in singing the various verses of the 11th century Credo, and then rendered the Offertory hymn "In Virtute Tua."

Returning to the polyphonic, Aibling's Motette "Benedictus Dominus Deus Israel" (Blessed is the Lord, the God of Israel) completed the offertory selections. The Sanctus and the Benedictus were taken from the "Deus Sempiternus" Mass, while the Agnus Dei was from the Mass "Magnae Deus Potentiae."

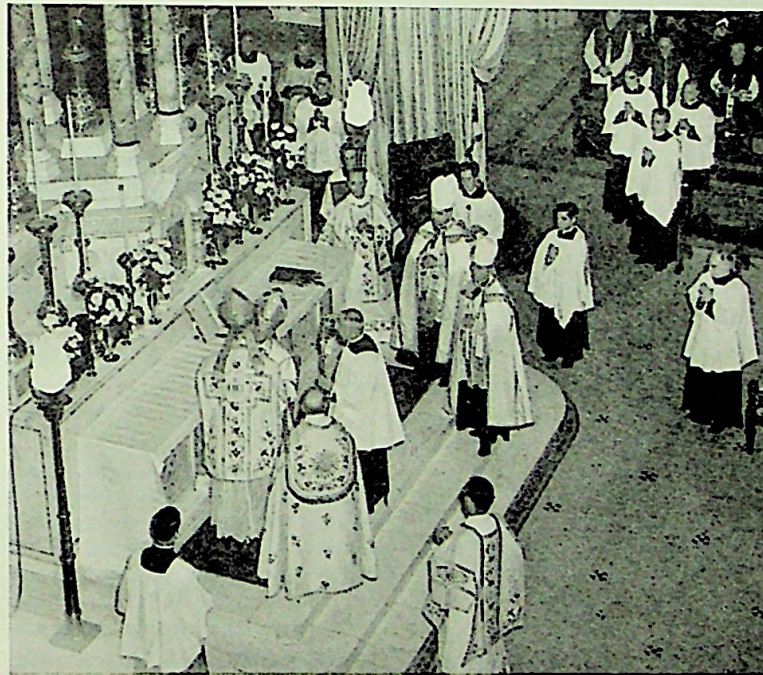
Singing *a capella* the choir then broke forth in Enrico Isaak's 15th century rendition of "O Esca Viatorum." The concluding Gregorian number was the "Amen Dico Vobis" used during the Communion.

After Bishop Dearden enthroned Archabbot Denis the great ecclesiastical hymn of thanksgiving—the "Te Deum"—was intoned by the Bishop and taken up by the choir.

The final choral number was Singenberger's joyous tribute to the Pope "Oremus pro Pontifice Nostro Pio" (Let Us Pray for Our Great Priest Pius).



Solemn Blessing of the Congregation



Bishop Dearden Gives Archabbot Denis the "Kiss of Peace"



Thousands Follow Rites On Radio, Television

Television, radio, movie and newspaper coverage brought the ceremonies of the Solemn Blessing of Archabbot Denis to countless thousands who could not be accommodated in the Archabbey Church.

Radio station WHJB of Greensburg carried the three-hour ceremonies from 10:00 A.M. to 1:00 P.M. with Father Austin Staley and Father Christopher Fullman at the microphone to explain the ritual to the unseen congregation.

Through the facilities of WHJB the program was fed to WJAC of Johnstown where a portion of it was recorded and presented on the following Sunday from 10:30 to 11:30 A.M. On the same day WPIT of Pittsburgh gave its listeners an hour's recording of the Blessing covering all of the highlights of the ceremony in its edited program.

Monday, November 28, Pittsburgh's television station WDTV featured brief scenes of the procession and the ceremony in the Archabbey Church's sanctuary in its "Pitt Parade" at 7:45 P.M.

Twenty reporters and photographers covered the ceremonies for their varied newspaper readers. The wire services were represented by photographers and reporters from the Associated Press and International News Soundphoto. The three daily Pittsburgh papers, the *Post-Gazette*, the *Press* and the *Sun-Telegraph*, were joined by representatives of regional dailies, the *Latrobe Bulletin*, *Greensburg Tribune*, *Jeanette News Dispatch*, *Johnstown Democrat*, and the *Johnstown Tribune*. In addition the *Pittsburgh Catholic Observer* and the *Pittsburgh Catholic* were on hand to interpret the Church's solemn ritual for their Catholic readers. The *Sun-Telegraph* issued an extra for the occasion, devoting its entire front page to the function.

A permanent record of the Blessing was made on 16 mm. movie film by the A. Church Commercial Photographers of Pittsburgh. Special illumination enabled the cameramen to photograph the procession in color, while additional lighting in the sanctuary of the Archabbey Church made possible the filming of the services in black and white.

Another Scene of the Homage



Banquet After the Blessing

The good Sisters of St. Vincent College really outdid themselves in preparing a grand banquet for 800 guests following the Blessing. Monsignor Glenn proved to be an excellent toastmaster, as was predicted. Addresses were made by Coadjutor Bishop Dearden of Pittsburgh; Bishop Leech of Harrisburg; Abbot Mark Braun of St. Gregory's Abbey, Oklahoma; Monsignor Ryan of Richmond; Coadjutor Archabbot Denis and Archabbot Alfred. Bishop Boyle of Pittsburgh offered the invocation, and Abbot Alcuin Deutsch of St. John's Abbey, Minnesota, pronounced the benediction.

Toastmaster's Remarks

By Rt. Rev. Msgr. Paul J. Glenn, Ph.D., S.T.D., Rector of St. Charles College and Seminary, Columbus.

I had not meant to obtrude my own person into today's remarks, but circumstances compel me to do it. I notice that, while the other guests here have been served a glass of wine, the toastmaster has received none. This circumstance calls for comment. It is an evidence of the meticulous care with which every detail of this event has been planned; those in charge are manifestly taking no chances; they seek to insure an unmangled series of announcements.

When our Holy Father looked about for a suitable candidate for the office of Bishop to assist our beloved Bishop Boyle in the administration of the large and demanding Diocese of Pittsburgh, he naturally turned to one who was a professor of philosophy and rector of a seminary. He found his man in Cleveland. This was a scholarly priest, a firm but just administrator, a professor who was really a teacher and not merely an instructor, a man of deep piety, and a kind and thoughtful superior. His chief interest is philosophy, but he is a person of wide culture, and has a knowledge and love of literature, the drama, and music. By the way, we have heard a lot of good music today, and, incidentally, we have learned that the Seven Penitential Psalms, no matter how beautifully rendered, are really penitential.—It is an honor and privilege to present to you Bishop John Francis Dearden, Coadjutor Bishop of Pittsburgh, who will speak to the toast of Our Holy Father Pius XII.

(Bishop Dearden speaks)

Thank you, Bishop Dearden.



Smiling Bishops and Abbots: Seated are Bishop Ivancho, Bishop Ready and Bishop Leech. Standing: Archabbot Denis and Abbot Wulstan Knowles of Scotland.

When I came here this morning, I was pleased and honored to receive the greeting of the Ordinary of Harrisburg the minute I had crossed the threshold. He said, "I hear that you are the toastmaster; we must be careful how we treat you." I answered, "Yes; this is my opportunity to needle the hierarchy." Bishop Leech replied, "I am not in a very good humor; you had better look out." So, in presenting Bishop Leech, I shall be careful. I shall not bring up his past. I mean, of course, I shall not tell you of his triumphant days as a student in Rome, of his years as secretary in the Apostolic Delegation in Washington, of his great work of administering the Diocese of Harrisburg. Neither shall I speak of his present. I shall tread on safe ground only, and shall talk of his future.

About a week ago there was a notable gathering of high prelates

in Bishop Ready's house in Columbus. Bishop Leech was there. There also was the Cardinal Archbishop of Detroit. I had the honor to be an inconspicuous guest in this company. One of the colored lads who were attending to the ante-prandials whispered to me, "Which one is the Cardinal?" Then, indicating Bishop Leech, he added, "Is it that gentleman with the gray hair?" Now, I am sure it is not rash for us to find in this incident a forecast of the Bishop's future—to feel that the dusky finger of destiny was pointed that day in his direction.—It is a joy to announce the next toast as a pledge to the great Bishop of Pittsburgh, our own Bishop Boyle. And there is keen satisfaction in assigning to this task Bishop George Leech of Harrisburg. Here we say,

not in flippancy, but with reverent confidence, "Let George do it!"

(Bishop Leech speaks)

Thank you, Bishop Leech. I am not going to ask Bishop Boyle to make response to the true and splendid things you have said of him in the latter part of your address. But I am sure he will have a ready response to your opening remarks. Bishop Boyle.

(Bishop Boyle speaks)

When a priest calls upon his own Ordinary to respond to a toast, it is fitting that he "walk circumspectly, considering the times." But when I think of the subject on which Bishop Ready is to speak to us, I forget that he is my Bishop, and I think of the trim young lad from Barberton, who first walked the cinder paths of St. Vincent 41 years ago. He and I were classmates here,

beginning with the year 1908-1909. And he is to talk of those distant days. I shall tell something now which may interest the department of discipline.

Bishop Ready is a non-smoker, but in the days when we were young collegians, he had a neat Wellington pipe. We were fellow members of the JOURNAL staff—we were "literary blokes." One of the most stringent rules of our day was that there should be no smoking in the house or indeed on any part of the campus except the "smoking hill," about a quarter-mile off in that direction. One evening Bishop Ready and I were in the JOURNAL office. He was puffing away at his pipe. He said, "I'll bet you I can keep this lit till we get out to the smoking hill." I accepted the bet and lost. I learned then — indeed, I had learned before, and have had the knowledge confirmed since — that when Bishop Ready sets out to do a thing, that thing is done!

I recall another matter. Bishop Ready was a pupil in the music department. He had reached the stage where he could play a little tinkly tune on the piano. On a June evening, he and I and Gerald Coyle Myles McNamara (I trust he is not forgotten) were on the same smoking hill just mentioned. There we composed a song in Greek to fit the melody of Bishop Ready's tune. For some reason, I know not what it could be, there was an old Quaker Oats box lying there on the hill. We broke it open and used it for the construction of a manuscript that ought to be as valuable as any ancient parchment if it were to be found today. With a stub of pencil we composed and set down our Greek song. We did no translation, and we could defy the finest scholars to make one. But it was authentic Greek, every word of it, and complete to the last accent mark. That song swept the campus like wildfire; even the commercial students were singing it on every hand. So I present Bishop Ready to you as one who furnished (if he did not compose) the music of an immortal song, and who bore a leading part in framing the lyric. I am honored to present the Most Reverend Michael Joseph Ready, Bishop of Columbus, who will speak to us on Saint Vincent.

(Bishop Ready speaks)

Thank you, Bishop Ready.

We have it on good authority that Oklahoma is a place "where the wind comes sweepin' down the plain." And from Oklahoma comes the next speaker, Abbot Mark Braun. He is the superior of St. Gregory Abbey, Shawnee, Oklahoma. A monk of St. John's Abbey, he was

elected to his present office in 1932. He is also the President of the American Cassinese Congregation of Benedictines, which has a membership of 1400. Abbot Mark is a noted scholar; a capable and well loved superior. It is a great pleasure to present Abbot Mark Braun, who will talk on a delightful subject: Archabbot Alfred Koch of Saint Vincent.

(Abbot Mark speaks)

We are grateful to you, Abbot Mark. We all agree with every fine thing that you have said about Archabbot Alfred. We cherish his friendship; we reverence his piety; we admire his deep learning. We congratulate Archabbot Alfred upon his long and notable rule. But of all the qualities of this great man that endear him to us the most splendid is his constant Christlike kindness. This it is, I think, that makes us all regard him not only with veneration but with genuine and deep affection.

A few years ago a noted orator was to give an address in one of the larger high schools of Pittsburgh. The hour of the talk came; the pupils were assembled. But the speaker was not the man expected. Instead, his brother appeared. He said, "I am here to talk to you in the place of my brother who is ill and unable to come. But don't you get the notion that I am making an apology; I can make a better speech than he could the best day he ever lived." And he proceeded to do it. — I am sure the next speaker (since his Bishop is not present) could make a similar claim. Bishop Ireton of Richmond was unable to come to us today, but he has sent an able representative in the person of his Vicar General and the Rector of his Cathedral. It is my privilege to present to you the Right Reverend Monsignor Leo Joseph Ryan who will respond to the toast: Archabbot Denis Strittmatter.

(Monsignor Ryan speaks)

Thank you, Monsignor Ryan.

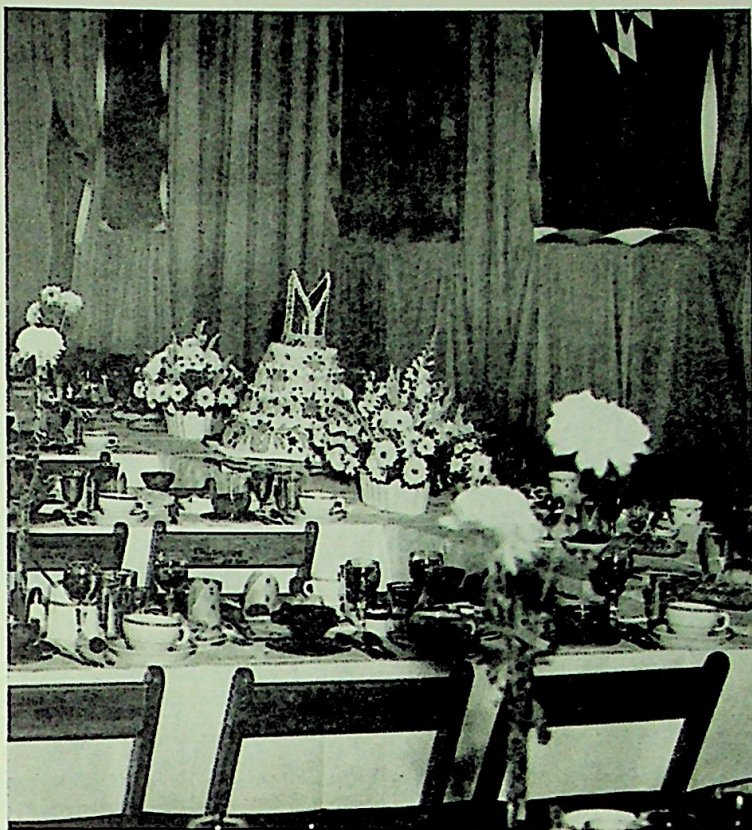
Before we call our new Archabbot to make response, we shall ask him to receive a little gift which Mr. Lawrence B. Woshner will present in the name of the Alumni Association. *(Presentation by Mr. Woshner.)*

(Archabbot Denis speaks)

Thank you, Archabbot Denis.

I have done violence to the order of this program. I know the new Archabbot will not resent the fact that I have kept for the ultimate place of honor our beloved Archabbot Alfred.

(Archabbot Alfred speaks)



The Speakers' Table at the Banquet

Address of Archabbot Denis ● ● ●

My heart is filled with gratitude and joy as I rise to address you on this glorious occasion. I am grateful for your presence here, for your kind words and best wishes. Indeed, I am happy to have you share my joy in the honor which has come to me.

In gracious acknowledgment of this honor and the blessings which flow from it, I am mindful of my God, and I thank Him. I pray that His grace may ever be my support, and that my hope in Him will never be confounded.

Most Reverend Bishop Boyle, you have made me extremely happy. Your presence inspires and honors me and my confreres. May we be a joy to your heart and a strong assistance in your episcopal labors. Please know that I am grateful.

To you, Bishop Dearden, my sincerest thanks and a prayer that God may generously bless you for all that you have done for me in the blessing today. Indeed, it is a small return for your goodness shown in this ceremony of blessing.

Father Archabbot Alfred, allow me to thank you publicly for your help, your encouragement, your wholehearted interest from the days of the novitiate which we spent together, followed by years as fellow priests; then during the years in which you were my superior. For

that I am most grateful. May it please God to keep you near me in the days and months and years to come, ever inspiring and ever ennobling by your fatherly advice and good example.

To you, my dear confreres, I am ever grateful for the trust that you have placed in me by calling me to this exalted position. I hope that I shall never disappoint you in that trust. May the sacred bonds of charity and obedience which unite us ever endure and be an assurance of the eternal union with God and His angels and saints.

In thanksgiving I must turn particularly on this occasion to you, my dear parents, brothers and sisters. It was your prayers undoubtedly, your example, your background, that gave not only the remote but the immediate preparation for any office that has been gained, any honor that has been bestowed, any blessing that has been given. (Even today at home we find that after supper Dad and Mother slip off upstairs to say the rosary. Not only on Sundays, but every day. I wonder whether we would need as many conventions, as many assemblies in order to further the Catholic Church and the activities of the Church, if we had this family prayer more completely, more genuinely.) Your

ARCHABBOT DENIS

By Rt. Rev. Msgr. Leo J. Ryan, D.D., Vicar General of the Diocese of Richmond, Virginia.

It is my privilege today to speak for the diocese of Richmond, Va. Bishop Ireton looked forward to being here today, and already had his railroad ticket and accommodation secured—then a rather mean cold gripped him, and he prudently, although unwillingly, stayed at home.

Among the many priests and church dignitaries assembled today to honor Archabbot Denis, there is a small group from Virginia, and I want to emphasize this fact that we yield to no one in the sincerity of our good wishes, in the warmth of our congratulations, and in the depth of our admiration for the new Archabbot.

The preacher today, Msgr. Stephens, is from Virginia; if you don't mind my saying so, I am proud of his efforts on this happy occasion. About a year and a half ago, he and I were at Hastings, Pa., to help celebrate the silver jubilee in the priesthood of the Strittmatter brothers. During the talks that followed the Mass I realized for the first time that 18 years of their 25 years in the priesthood were spent in Virginia! During those 18 years the new Archabbot gave a magnificent account of himself. His deep interest in the young men of St. Emma's Industrial and Agricultural School—his life of the Benedictine Rule "Ora et labora"—his zeal for the spread of Catholic education won him the praise of our Bishop and the admiration of the diocesan priests.

You see now why it is so easy for us in Virginia to look upon him as one of our own.

Today I come to wish him well in carrying out the obligations of his new office.

Posts of honor are usually posts of responsibility, but I have a feeling that the new Archabbot while carrying his honor with humility will also discharge his obligations with calmness and efficiency.

sacrifice and prayers have ever ascended as purest incense before the throne of God to guide and light my way and to keep my heart pure and undivided. May God bless you for it. Your memory of love is inscribed in gold on the cross which was given to me on this occasion to show the sign of office for the rest of my days.

Dear friends, may I again thank you, and ask of your charity an occasional prayer that God may continue to bless my labors, and that He in turn may be glorified in them. To all of you a hearty thanks.

OUR HOLY FATHER

By Most Rev. John F. Dearden, S.T.D., LL.D., Coadjutor Bishop of Pittsburgh

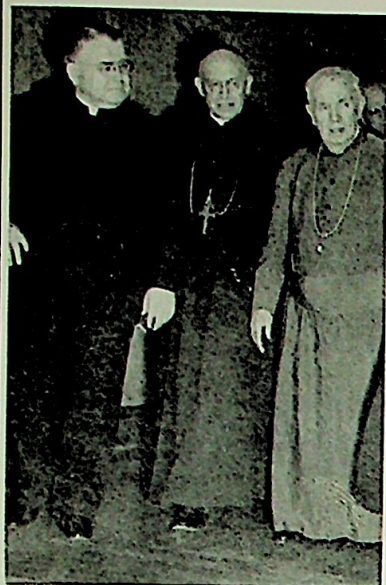
Some few months ago Our Holy Father, Pope Pius XII, completed his tenth year in the Chair of Peter. The event was marked by a worldwide joining in celebration. Looking back over the years it is clear that the high enthusiasm that greeted his election as Supreme Pontiff has been mellowed and refined into a deep, affectionate, reverential esteem. The passing of time has bound him closely to all the peoples of the earth. He has been the advocate of the weak and the oppressed, the counsellor of the perplexed, the helper of the needy, and the father of all. Soldier and statesman, scholar and peasant and merchant have all had ready access to him, and all have found in him an understanding, Christ-like father.

For us of the household of the Faith, the esteem and affection that we have for the Holy Father derive from our religious convictions. He is the successor of Peter. In him in this generation Christ's promise to the Prince of the Apostles is being fulfilled. As the Vicar of Christ in His Church, He speaks and teaches and exhorts in the name of the Master. All this is of the very substance of our faith.

Whatever high appraisal the world set upon his counsels for their wisdom and prudence, for us of the faith those teachings have a higher and more meaningful value. His works of charity and benevolence have been praised universally; and again in the light of our faith we see them in their greater significance as the works of the Vicar of Christ.

What has brought us here together today is more of a family matter. Under the authority of the Holy Father a new Abbot has been given the full set of prerogatives and privileges that are proper to his office. As the spiritual father of his religious community he shares and reflects some of the full, supreme authority of the Supreme Pontiff. And within such a setting as this, it seems proper in speaking on the subject of the Holy Father to touch passingly upon activities that are closer in kind to those that we recognize here. Specifically, it is the pastoral zeal of the Supreme Pontiff that may be highlighted here, especially as it expresses itself in his concern for his own faithful of the diocese of Rome. For without prejudice to the affection and concern that fill his heart for all the faithful, his own charges in Rome have a special claim upon him.

They recognize him as their father in Christ. During the war when



Bishop Mulloy, Abbot Mark and Bishop Boyle en route to the banquet hall.

central Italy was scourged by military action, uncounted thousands of its people fled to Rome to the shelter and protection that they were certain the Holy Father would give them. And he provided for them as far as he could. A greatly expanded city has posed problems of spiritual as well as physical need—and these, too, he has labored to solve. They felt keenly his identification of himself with their problems, and they took heart. To illustrate this, I recall vividly the manner of description of the bombing of the basilica of S. Lorenzo given to me by a Roman. He spoke without rancor of the leveling of the Church by the explosion. Then he continued and with a new note of affection and pride in his voice, he hurried on to describe the coming of the Holy Father to the scene of the devastation, his words of comfort to the people who gathered about him. The shepherd had come to give his heart to his flock.

To some extent these are externals. But if as a priest you would wish to sense the throbbing pastoral zeal of the Chief Shepherd, read and weigh his annual address to the Lenten preachers of his diocese of Rome. For ten years these instructions and exhortations have been aflame with concern for the spiritual needs of his flock. In them you can judge the great stature of the Supreme Pastor.

It is proper to address our thoughts to Our Holy Father today. It is an act of homage and loyalty, a recognition of our submission to him in Christ. And knowing in some small way the burdens that are his, we ask God to bless and sustain him, to give him length of years, and to prosper his efforts for the increase of the Kingdom of God.

BISHOP BOYLE

By Most Rev. George L. Leech, D.D., J.C.D., LL.D., Bishop of Harrisburg.

... I very much want to say a serious word about our beloved Bishop Boyle. He has been listed on the program, I know, out of great deference on the part of the Benedictine Fathers, and out of a very great love and reverence for him. But I wish to appropriate his place on the program for the bishops of America who look upon Bishop Boyle in a very true sense as their very own Bishop. If there is such a thing in America as a Bishops' bishop, I think that all the Bishops here with me at the table will agree that bishop is Bishop Hugh Boyle of Pittsburgh.

For I know of no other Bishop whose company and presence are so welcomed and desired on the part of the Bishops of this country as Bishop Boyle's. I know of no other bishop who could so readily attract the attention and hold the attention of all the Bishops of the United States, as could Bishop Boyle. I know no bishop in America whose judgment is more esteemed and respected and looked for than Bishop Boyle's. It has been that way a long time and it is that way today.

You could have seen it reflected in our Bishops' Meeting in Washington only last week. You could have seen it reflected—as you, Bishop Dearden, and I, and many others must have noticed it—in the repeated inquiries from the Bishops from all over the country about Bishop Boyle and his well-being. You could have seen it reflected, as I did, in the course of a discussion on a particularly troublesome and vexing problem in the course of the meeting, when one Bishop leaned over and whispered into my ear, "This is the kind of a situation in which we miss Bishop Boyle."

And I tell you very sincerely that that does represent the feelings of the Bishops of America towards the beloved Bishop of Pittsburgh. And it is not only for his solid orthodoxy that we Bishops respect him and love him; it is not only for that which Father James A. W. Reeves once called "his imagination and decision"; it is not only for his placid thought and judgment; it is not only for the vision and practical ideas that he has brought to the councils of our Catholic University and of our National Catholic Welfare Conference; it is not only for these that we esteem him and love him and look upon him as our own, as we do.

SVC Alumni Present Watch to Archabbot

During the course of the banquet honoring Coadjutor Archabbot Denis following his Solemn Blessing, the St. Vincent Alumni Association presented the new Archabbot with a gold wrist watch and band. Mr. Lawrence B. Woshner, '12-'14, made the presentation and stated that an additional gift, a personal abbatial chair for the Archabbot's pontifical throne, would soon be ready.

Mr. Woshner likewise extended the greetings of the Association and concluded his brief speech with the wish that God might bless and guide Archabbot Denis for many years.

In accepting the gifts the Coadjutor Archabbot expressed his "heartfelt thanks and appreciation" to the members of the Alumni Association for their gracious generosity and good wishes.

No, it is for something deeper, for something that gives substance and validity to all these things. It is the Christian heart of the man; it is that *sentire cum Christo* in Bishop Boyle; it is the *sensus Catholicus*—that's what it is. The *sensus Catholicus*, the mind that is Catholic and the heart that is Catholic. The mind in Bishop Boyle which was also in Christ Jesus. The mind which is the very negation of provincialism and which has overflowed in him and which has shown itself in his solicitude for all the churches. The solicitude for the churches of which Harrisburg is only one grateful and humble unit. The solicitude for all the churches which is reflected so beautifully, so properly and so graphically in the enormous contribution to the well-being of the Universal Church with which his own great diocese of Pittsburgh is characterized.

So, Bishop Boyle, I say to you, and you know it, your own priests and people of your diocese of Pittsburgh love you and revere you—and well they may; and your own Benedictines of St. Vincent, they love you and revere you who were once their son and now their Spiritual Father. But, Bishop Boyle, you must know, without my telling you, of the wealth of brotherly affection that is yours to claim in the hearts of your brother Bishops of America.

Response of Archabbot Alfred...

I wish to thank Rt. Rev. Abbot Mark, the president of the American Cassinese Congregation, for the gracious words he has spoken in my behalf. I know that his words were dictated and inspired by the virtues of kindness and charity. When such a foundation is laid, we can hardly use criticism—and yet I believe, my dear friends, that I owe an absolutely supplementary remark to his little talk. For if there was anything that was done in the last nineteen and a half years at St. Vincent, it was not my work. I saw behind me a phalanx of noble men, a phalanx of priests that raised their hands and hearts to God Almighty to bless us here at St. Vincent. I saw men who like the friends of Moses raised their hands to God so that success may be theirs. Now I must publicly admit here that every good thing that has been done in these nineteen and a half years of my administration is due to my confreres—to those noble men who have sacrificed and given everything they have in order to make St. Vincent what it is today.

I know only too well, and you know the same thing, that a general cannot win a battle without having a well organized army. We know that their efforts, their sacrifices, their unity of action is the key to the great success. Therefore I believe that it is my duty today to express publicly my sincere thanks to my Very Reverend and Reverend confreres for their help, for their kind assistance during the past nineteen and a half years. I know only too well that not every day is a Sunday—neither has every day only sunshine. I know only too well that there are dark, dark, very dark days in the life of any superior, but he is confident in the undertaking of his work, strengthened by the great help of his own confreres' prayer. I wish to thank my dear confreres for this kindness, for the good patience that they have had with me. I thank them from the bottom of my heart, and I hope that they will continue to foster this noble spirit in the future.

And to our Rt. Rev. Archabbot Coadjutor I extend sincerest congratulation. I wish at the same time to give him the assurance that his confreres are like the friends of Moses lifting up their hands to strengthen him. I wish to convey to him the assurance that they will never leave him unsustained. We will raise our hands in prayer and ask Almighty God to bless him and his work.

Archabbot Denis' Biography

Rt. Rev. Denis Omer Strittmatter, O.S.B., D.D., was born in Hastings, Pa., August 18, 1896. He received his early education in the parochial school of St. Bernard's Church, Hastings, and entered St. Vincent Preparatory School in 1910. In 1914 he matriculated at St. Vincent College, and upon the completion of his sophomore year was admitted to the Novitiate of St. Vincent Archabbey as a candidate for the Benedictine Order, June 1916.

On July 2, 1917, having passed his year of novitiate, he made simple profession of vows as a Benedictine of St. Vincent Archabbey, and three years later, July 11, 1920, he was solemnly professed as a Benedictine monk. He received the order of subdiaconate on October 3, 1921, and diaconate on June 10, 1922.

June 24, 1923 he was ordained to the priesthood in the St. Vincent Archabbey Church by Bishop Hugh C. Boyle, D.D., bishop of Pittsburgh. His brother, Rev. Frederick Strittmatter, O.S.B., with whom he had studied at St. Vincent (1910-1923), was ordained to the priesthood at the same time.

From 1923 to 1926 Archabbot Denis served parochial charges in the Catholic churches in Youngstown (Pa.), Ligonier (Pa.), and Wilpen (Pa.). In 1927 he was the assistant pastor of St. Mary's Church, N.S., Pittsburgh; and in 1928 held a similar charge at Sacred Heart Church, Jeannette, Pa.

When the Benedictine monks of St. Vincent Archabbey took over the administration of St. Emma's Military School, Rock Castle, Virginia, in 1929, Archabbot Denis was appointed its Assistant Director. He held this post from 1929 to 1944.

Yes, dear Father Archabbot Coadjutor, there are days when dark clouds appear on the horizon, but yet there is always one ray of hope, the great hope that comes and is naturally the consequence of this prayer of unity of action. That unity of action, Rt. Rev. Archabbot Coadjutor, we promise you today—that together we stand, lest divided we fall. But that union, that strong effort, will help you to overcome the difficulties, to see always a silver lining in every cloud that may shadow your days. Yes, we promise you to be your followers and at the same time men who like the friends of Moses will lift up our hands to God Almighty that you may be successful.



After the services (top) Bishop Hugh C. Boyle in Cappa Magna chats with Coadjutor Bishop John F. Dearden and Coadjutor Archabbot Denis as the photographers continue to record the historic event for future generations. Archabbot Denis' parents who recently observed their 60th Wedding Anniversary reflect their happiness as Archabbot Alfred felicitates Coadjutor Archabbot Denis.

In this latter year he became Director of St. Emma's Military School and held this post until September 1947 when returned to St. Vincent College to assume an administrative position.

September 8, 1949 he was unanimously elected Coadjutor Archabbot to Rt. Rev. Alfred Koch, O.S.B., S.T.D., with full jurisdiction over St. Vincent Archabbey and College. His election was confirmed by the Holy See on September 14, 1949, and he was installed as Coadjutor Archabbot on September 15.

Most Rev. John F. Dearden, S.

Rt. Rev. Archabbot Coadjutor, we thank God Almighty that he has given you to us. At the same time we ask the Lord God to bless you and to bestow upon you the abundance of His graces, length of days, and success in your noble work, that God may be glorified in everything.

T.D., coadjutor bishop of Pittsburgh, conferred the Solemn Abbatial Blessing upon Archabbot Denis and presented him with the insignia of his office at solemn pontifical services in the St. Vincent Archabbey Church, Friday, November 25, 1949. Nine bishops and eighteen abbots were present for the occasion.

Archabbot Denis is the son of Mr. and Mrs. Paul A. Strittmatter of Hastings, Pa., where his parents observed their 60th wedding anniversary on October 29, last. His father, now retired, was a prominent Cambria county contractor for many years.

He has three brothers: Rev. Frederick Strittmatter, O.S.B., of St. Vincent; Amandus J. Strittmatter and Otto T. Strittmatter of Hastings; and two sisters: Miss Mary C. Strittmatter and Mrs. Charles Donahue, both of Hastings.

Saint Vincent

By Most Rev. Michael J. Ready, D.D.,
LL.D., Bishop of Columbus, Ohio

The subject here assigned me involves difficulty. To speak post-prandially on the general subject of St. Vincent is not easy. I take it, I am expected to say in a few words and fewer minutes something significant about the old school. But this is an institution with more than a century of glorious achievement in its annals, and a current life vibrant with high purpose, devoted labors, and rich accomplishments. Here is a picture far too big for my allotment of canvas.

But every alumnus who cherishes the academic incident of his youth holds one small part of the grand Reality called St. Vincent in singular esteem. He takes one little parcel of years as the only truly important thing about the institution. He acknowledges the Golden Age. This is the time, for each alumnus, that he spent here as a student—or anyhow as a resident. Other years are recognized as having some significance: as preparation, setting, or afterglow . . . (I had almost said aftermath). But the Permanent Prominence, the Grand Climactic, is the time each man of us spent here at school.

I shall therefore narrow the borders of that wide conspectus of 103 years and attend only to the five glowing sessions that bring all these years to focus. This was the era of 1908 to 1913. It was a long time preparing. Archabbot Wimmer had lived, labored, and gone to his great reward years before. The aging Archabbot Leander, bearded like one of the more benevolent Patriarchs, ruled this holy house. He was never seen on what was called "the college side" except on commencement days, when he presided at the early ceremonies—invariably held before breakfast at an hour to startle the birds—and gave to

diplomas, medals, premiums, and *ex aequo's* their ultimate authenticity. We saw him also on Sundays in his place in the Archabbey Church where his stately figure and his deep intoning of the *Pater Noster* lent solemnity to Vespers. He was, we understood, the top man of the whole house; we revered him from afar. But it was Father Walter who ruled the world we knew and drew the lines within which we moved in academic freedom.

Father Gerard, as college secretary, had the bookstore in charge. He also served as our just but rigorous banker, doling out to us with seemingly parsimony the money wise parents had committed to his care. He watched our accounts, not permitting us to waste our little all in some untimely orgy at "the shack" or allowing us a prodigal pilgrimage to Latrobe. Indeed, the city of Latrobe was a remote metropolis, not to be approached for any but the weightiest reasons—such as necessary work at the dentist's. It was never a place to be tarried in for purposes of entertainment.

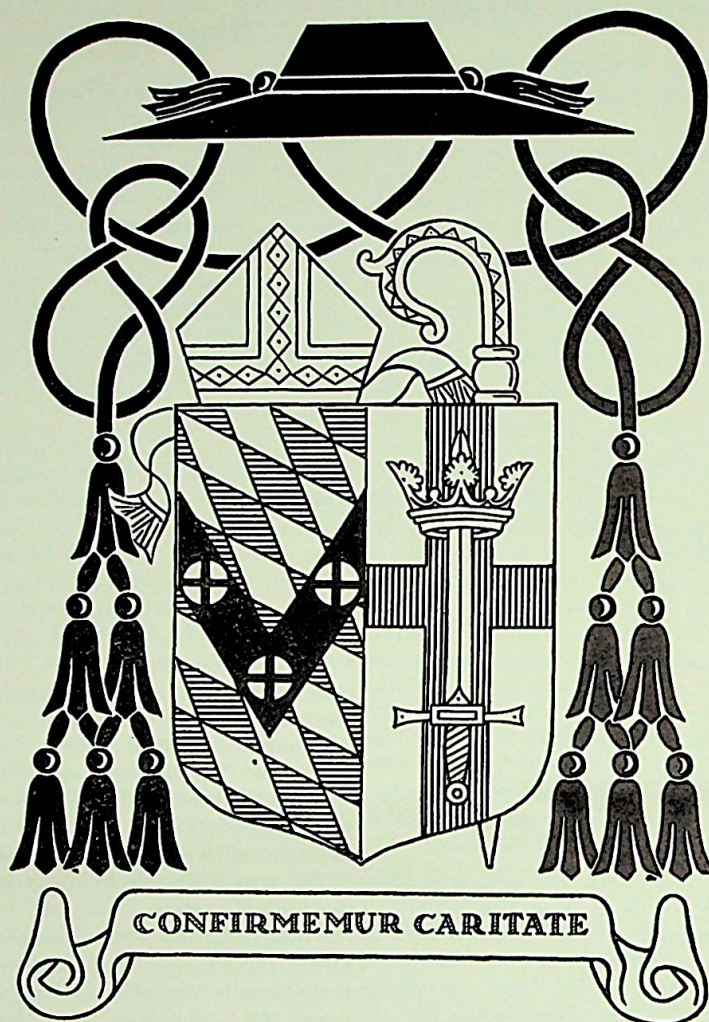
Truly, we had not there a lasting city. We were residents of Beatty, a simple, country, crossroads town—if you may call four houses and a railway station a town. Beatty! So well and fondly known, so clearly remembered! Beatty, now lost, alas, like fair Atlantis beneath the waves of flooding time!

Beatty was immortalized, as very few places have been, by the perishable verse of my classmate at St. Vincent and my revered brother—the generous, portly, learned Monsignor who guides this present fete.*

Existence in the 1908-1913 period was pretty well circumscribed by campus limits. We were constant dwellers in the hill country. Like

(Continued on page 15)

The Arms of Archabbot Denis



The sole underlying purpose of a shield is to identify the owner. Hence on the dexter or jurisdictional half of the shield of Coadjutor Archabbot Denis appears the coat of the Archabbey, which is: fusilly in bend, argent and azure, on the chevron reversed sable three plates, each bearing a cross. The alternating silver and blue lozenges are taken from the shield of the royal bene-

factor of the Archabbey, King Louis I of Bavaria. The chevron derives from the arms of William Penn, which bore a black horizontal stripe with three silver roundels. The horizontal stripe has been given a "V" shape, and the roundels have been marked with black Benedictine crosses.

On the sinister or personal half of the shield the blazon is: argent, a cross gules, over all in pale a sword encircled in chief by an open crown or. The blood-red cross with perpendicular stripes on the silver field symbolizes faith and martyrdom, the sword is the instrument with which St. Denis, first bishop of Paris, was put to death. The gold crown in the upper part is the crown of the martyr, and symbolizes his personal triumph and reward.

Above the shield are the mitre and crozier, symbols of the abbatial dignity. The black hat and twelve tassels indicate the abbatial rank. Below all is the scroll with Archabbot Denis' motto: "Let us be strengthened in charity."

**Unchanged* (Dedicated to the Alumni Association)

*You have often thought, most likely, of your parted college days,
And the scenes that make their memory so dear,
But you've seldom come to wander once again about the ways
That you trod with each recurring student year.*

*"What use," you say, "to visit where the vandal hand of time
Has left to memory's pictures but the name?"
Not so, good sir, come back and see; despite Advance's climb,
At least old Beatty station is the same.*

*Did you come here in the 80's or the fall of '93,
Or way back in the days before the war?
'Tis no matter, friend, no matter; just return again and see
Beatty Station as you've seen it oft before:*

*The little railway waiting-room, the prehistoric store,
Upon whose rugged front you carved your name;
The six-by-five Post Office; oh, they stand there as of yore,
For still old Beatty Station is the same!*

—PAUL J. GLENN, '08-'18.

SAINT VINCENT

By Bishop Ready

(Continued from page 14)

the sternest of isolationists, we had and kept our own small cosmos. Yet it was an amazingly interesting, eventful, and happy life that we led. Despite a Spartan rule and an unvarying *ordo diurnus*, we had a splendid time—indeed, this fact is manifest since it is that time which gives to the history of the school its peak of enduring luster. We did some work, naturally. We made some advance in studies and personal formation. But, we were always well shepherded. Each group of us had two prefects who changed the guard with clocklike regularity. Indoors or out—and it was “out” for us daily in sunshine or shadow, heat or cold, breeze or blizzard—there was always a scapular or two on the horizon. And the erect and challenging figure of Father John Miller, disciplinarian unparalleled, seemed sometimes to rise suddenly before us right out of the ground.

A prefect was on hand to see that we attended to studies; to make sure that we did not sometimes abandon the exact but prosy Englmann Latin Grammar for works of richer interest and fuller incident. A prefect tapped a bell and led us in evening prayer as we knelt, each man on his chair beside his desk. A prefect led us in another fashion as we marched to the blessed but breezy dormitory, a turkish towel about each pair of shoulders, a celluloid soap-box on every hip. A prefect saw us settled at last to sleep, before he retired to his unguarded tent to rest in immediacy among us. A prefect turned us out in the morning, promptly at 5:30 except on Sundays when we had “a late sleep” and lay idly in bed clear up to six o'clock. Yet, in all this, we had small sense of being regimented; certainly, we were the farthest thing in the world removed from being coddled; just as certainly we were not driven or oppressed. We were merely being kept in order and lessoned in order—and heaven help the lad who questioned or objected.

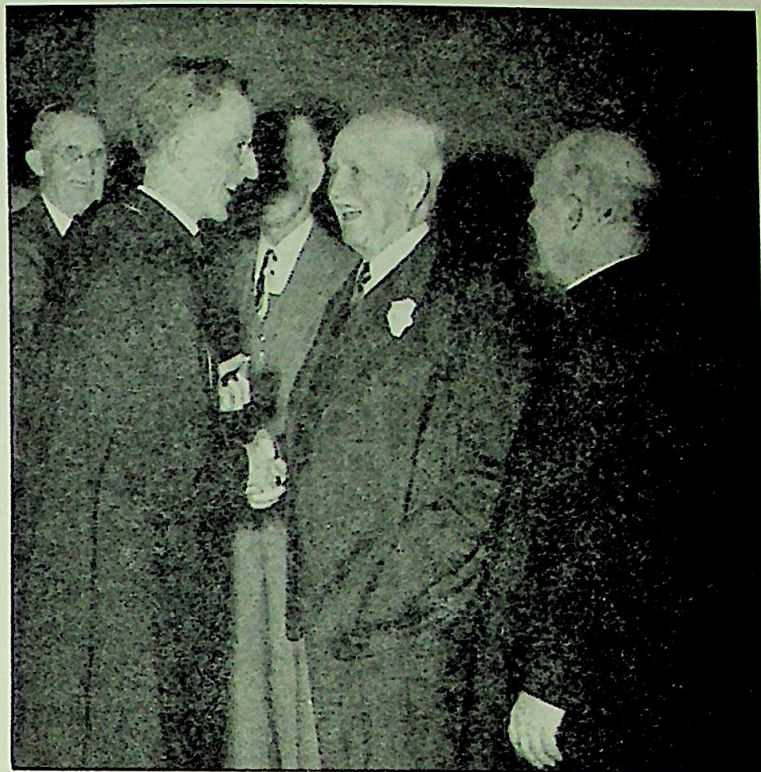
Belowstairs Brother Innocent was chef and maitre d'hotel. He was a lovable old man, “black but beautiful,” as the Psalmist says. His pies were a priceless treasure, and, in our extracurricular quests, just about as rare. Brother Nicholas succeeded him in the kitchen. Here was a man of adamant, a believer in the daily program of three meals only, served in their proper place. He was a man beyond the reach of tricks or wheedlings. And he was armored, in more than blue denim apron, against the undergraduate but Christian logic which sought to make him realize the rich rewards in store for one who feeds the hungry...

Some of us had the great distinction, as the years wore on and brought us to collegiate rating, of being chosen for the JOURNAL Staff. Oh, then we were privileged men indeed. We had the haven of the Sanctum, an eerie of high literary labors on occasion; there we were Scribes, and, I fear, sometimes Pharisees. The rank and file looked enviously upon us as we strode possessively through the Sanctum door. Non-staffers dared not enter there, and even the prefects seemed slow to obtrude their authority beyond the holy portal. We met in weekly conclave with Father Gerard, our guide, philosopher, and friend. Each Saturday evening we assembled; Father Gerard came prompt to the minute, gave greeting, and passed out cigars which were sometimes excellent and... sometimes... well, of uneven quality. Our deadline for the month's copy was always the 20th. What a hive of industry that Sanctum was... on the 19th of each month! And what a chastened staff of writers we were on the morning of the 21st when our gems of thought and fancy, fixed in the imperishable beauty of finished prose, came back to us slashed and tattered by Father Gerard's merciless blue pencil! Prose, do I say? We did poetry too, or verse at any rate—shoals of it.*

Here I am running my remarks on St. Vincent into a collection of random reminiscences of the Golden Age. And yet the story of this great institution cannot be more highly honored, than by the happy recital of joyously remembered trifles. So do sons who love their home and hold in deep appreciation all that it has meant to them, gather for gleeful recollections of the pranks and pastimes of the childhood spent within its loved walls. Pleasant remembrance is the sincerest praise.

The story of St. Vincent in its larger aspects is naturally divided into chapters of administrations.

A Happy Day for Archabbot's Father



Ninety-one years young! Mr. Paul A. Strittmatter radiates joy as he clasps Archabbot Denis' hand at the close of the day, while his other priest-son, Father Frederick, smiles approval.

The Period of Boniface is succeeded by that of Andrew. Then come the chapters entitled Leander, Aurelius, Alfred. Each is the narrative of splendid advance. Each holds fast the achievement of the foregoing and adds new splendor to old. So is the monastic life made to flourish and spread into many branches. So is the diocesan priesthood furnished with ever increasing members. So are trained and educated Catholic laymen multiplied for the extension and strengthening of the faith. So is brought to fulfillment the hope and purpose expressed in the ancient Benedictine motto *Ut In Omnibus Glorificetur Deus*.

Now to the lengthening list of abbots a new name is added. We all delight in his choice. We are happy for our beloved friend and brother Archabbot Alfred that this worthy coadjutor is given him. We greet the new archabbot with joy and we look to his term of rule with assured confidence. It is not in the old sense of a forgotten slang phrase, but in the true sense of complete trust and sincerest congratulation, that we say of him with triumphant emphasis:

HIS NAME IS DENIS!

*A GLEAM FROM THE PAST

(Air: The Old Oaken Bucket.)

*How often the thoughts of the dead past returning
Tell moments of bliss with the friends that are gone;
The scenes where we gathered, in memory burning,
Will last till this journey through life's vale is done:*

*The college, the campus, the cherry-path's bower,
The smoking-hill's every moundlet and rill;
And standing o'er all is the sentinel tower,
The sauer-kraut tower that stands on the hill;*

*That ruddy brick tower;
That sturdy old tower;
That sauer-kraut tower
That stands on the hill.*

*How oft when we boarded the train for vacation
We waved a farewell to its gladdening height;
How surely, returning to old Beatty station,
We sank to the depths at its dolorous sight.*

*Full often its walls gave us kindly protection
While smoking our sweet briar's generous fill;
And oft were we captures, by fate's fell election,
By the sauer-kraut tower that stands on the hill.*

*That sauer-kraut tower,
That gloomy old tower,
That dismal old tower
That stands on the hill.*

PAUL J. GLENN, '08-'18.

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*Give 'em all
my Christmas
Best*

MILDER



CHESTERFIELDS

Arthur Godfrey

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CHESTERFIELD Contest See Page 8.